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Commenced on the Queen's Commemoration Day, 1897.

Vol. VII. AUGUST 1906. No 5.

Tirumantram

OF

TIRUMULAR.

(*Continued from page 132 of Vol. VII.*)

INSTABILITY OF LIFE.

Knowing well that all that are borne on a leafy flower—laden bough die without fail, they do not praise our Lord's Feet without fault. They know not that king Yama is waiting to send for them.

2. The five (senses) own a full grown field. The five guard this field. The five having received the mandate of the Lord, they relinquish their watch of this field.

3. There is a drum with two faces and the five kings dwell in it. When the five kings depart from it, the drum falls to dust.

4. They who cannot realize the Lord of Tiruvenkatam and the Dweller in the heart of the Vedanta, the Nandi who dances in Tiruvenkatam, cannot realize even their soul and cannot bear their life.

5. They do not understand that the 10 sides of this world are measured by the Sun. They do not pause and understand the illusion of this world.

6. People do not understand that even the well-woven girdle is torn to shreds and the black hair turns to grey. From birth to death appears just like a single year.

7. Only a little rice is required to boil a pot. Give a little rice in charity before ever your body is burnt. The allotted days are almost over.

8. Even though you fondly seek and dwell on this life of yours, as the bee hovers on the sweetness of the flower; yet your life cannot last unless fixed on Him with the Three Lights for His Eyes.

9. Perform charity according to the Law. Praise the Pure One, in view to reach that great land. We need not give any law to those who know how difficult it is to get a human birth.

10. Do not leave the path of virtue, becoming envious. Dont covet other people's property, becoming avaricious. While you are prosperous just give to others and eat yourself.

ABSTENTION FROM KILLING.

The sacred flower to be used in the Pujah of the Guru is abstaining from killing animals. The Deepam to be offered is your removing the animal's fear. The real Dhyana will consist in your doing good to them.

2. The cruel messengers of Yama will bind them who direct the beating and killing animals, with strong ropes, and drive them with insulting words into the burning Hell.

ABSTENTION FROM EATING MEAT.

The messengers of Yama will publicly catch hold of those low people who eat meat, and throw them into the burning Hell.

2. Those who abstain from killing, thieving, drinking intoxicating liquors, lust, and lying, will be freed from evil and reach the bliss of Siva's Foot. This is reaching the Highest Gnanananda.

AGAINST LUST.

While the loving wife is at home, he who goes after a woman guarded by another is like the man who incurs sorrow by going after date fruits, without eating the jack fruit at home.

2. Burying the sweet mango fruit grown by oneself under the earth like gold, one gets up the tree to pluck the sour mango fruit. This man loses the benefit of his existence.

3. They go after women in the darkest night when stars above shine. Then cannot rid themselves of their mental darkness.

4. Even though the leaves may be shining, the fruit of the strychnine tree cannot be good for food. Don't therefore let your mind hanker after women though they may be beautiful and smiling.

5. They enter houses in search of women. Their gushing love is unreal like a dream and the bubbles in a whirling pool of water. Don't think it real.

6. The women will ask their most intimate lovers, to stand apart when others approach them; and they will talk to them in secret and let them go.

7. The effect of one's having mixed with women is found in the diseases the body has acquired. What was at first as sweet as the sugar-cane juice is now stinging him like a furious serpent.

8. If we do not take hold of those who get themselves entangled among the weeds of vice covering the Tank, they will surely be drowned and lost.

POVERTY.

Their clothes are torn, their welfare is gone. Their intimate relations have lost their love. They cannot give, their days are gone

as well as their rejoicings. They are mere automatons, though they live in the world.

2. You go unceasingly after rare articles of food for filling that false pit. (Hunger) But if you praise the Lord, and leave off covetousness, this pit can be filled up at once.

3. They will seek the heavens for filling this stone pit. It is difficult to fill this for any one. When one knows the secret of filling up this pit, then alone will this be filled up and his impurity leave him.

4. One's relations are worse than one's bad karma. If one, before his days are past, lights up a lamp of wisdom and love, then this great hunger can be satisfied.

5. He, whose mind is bent on God, will get rid of all the pleasures of the body and the senses, and the sorrow innumerable which follow, and will hate this life full of evil.

J. M. N.

(To be continued.)

After all the world is but an enchanted palace of Mirrors. We see the face of our soul in each thing. In each person we look at we are seeing our own heart. Condemn, if you will, but only when you know that the thing you condemn is a bit of your own ugliness, which another but glasses. Admire, love, but lament not when the object of your love has passed away forever. The beauty was of yourself, which you saw as in a glass, and it abides with you forever. It can not pass save in the passing of yourself.

Devotion to a great principle is the loom the weaves the purple and the pick that digs the gold for the coronation of character.

It is the impossible that is always being done.—*The Grail.*

The Inner Meaning of the Siva Linga.

[We publish below the first instalment of an article on the above subject from a valued friend of ours. He is a good student of Saiva Siddhanta, both in its Vedantic and Agamic aspects, and is especially very strong in the Mantra and Tantra portions. The subject is a good deal obscured by ignorance, prejudice, and blind bigotry, though Professor Wilson long ago declared that he saw nothing objectionable in this sacred symbol. The word literally means nothing more than 'Symbol;' and a really good exposition of the subject from the stand point of our ancient Mantra and Tantra Sastra will be valuable. It is not any farfetched or imaginary explanations that are attempted here but our friend quotes a text from the Shastra for every one of his explanations. The article will be specially valuable as it will contain numerous citations from the Agama Shastras which have not yet seen the light of day. Ed.]

The object of the present article is to remove the most erroneous idea entertained regarding that Holiest of Hindu—nay universal —Symbol, *viz*: the Siva-Linga. To Swami Vivekananda, we owe a deep debt of gratitude for retrieving the honour of this Ancient Symbol of the land of Bharata. He did his best to repudiate the oft-repeated, but erroneous, explanation of the Siva-Linga as a Phallic emblem. When Gustav Oppert, lately of the Presidency College, Madras, read a paper in London on the Siva-Linga explaining it as a Phallic emblem, the Swami who was then present in the audience refuted it and established what it truly meant. The London Daily Chronicle reported the same in the following manner. "The Swami said that the worship of the Siva-Lingam originated from the famous lingam in the Atharva Veda Samhita sung in praise of the Yupa-stambha, the sacrificial post. In that hymn a description is found of the beginningless and endless Stambha or skhamba, and it is

shown that the said Skhamba is put in place of the eternal Brahman. As, afterwards, the sacrificial fire, its smoke, ashes and flames, the soma plant and the ox that used to carry on its back, the wood for the Vedic sacrifice gave place to Siva's body, his yellow matted-hair, his blue throat, and the bull, the Yupa-stamba gave place to the Siva Lingam and was raised to the High Devahood of Sri Sankara. In the Atharva Veda Samhita the sacrificial cows are also praised with the attributes of the Brahman. In the Linga Purana, the same hymn is expanded in the shape of stories meant to establish the glory of the great Stambha and superiority of Mahadeva." Later on he says "the explanation of the Siva Lingam as a Phallic emblem began in India in her most *thoughtless and degraded times*." Yes in her thoughtless days, and shameless days too, when the internal quarrels between the different sects were highly rampant and were waged with an implacable hatred and when the minds of her men were so notoriously plastic as to receive any kind of impressions. The story of the Linga becoming sundered by a curse does not at all account for the origin of the Linga, but the supposed, and fanciful too, resemblance to the genitive organs and the appellation of Linga as applied to both, accounts for the story. It was a general practice in antiquity to invent fictitious tales for the purpose of explaining names of which the origin was lost in obscurity. It must be admitted that the worship of the Linga was almost universal in this land during the time of Mahabharata, and it must also be admitted that long ages must have elapsed between the time that it was first introduced and the time when it was universally worshipped. There were innumerable temples in those times. The 5 sons of Pandu, the Kauravas, the warriors like Aswathama, all Brahmins, Sri Krishna, Rishis like Vyasa and almost all were worshippers of Linga or Vigraha. While on the one hand it gained in its popularity, on the other hand, it lost much. The thick mist of ages began at first

to dim the true significance of the symbol, till in the long distance of time the significance was so entirely lost, that people at a comparatively later stage began to tax their ingenuity to unravel the mysteries and began to refer to their imagination for this purpose. Many of the indecent practices as are mentioned in the Soma, Laguda, Kapalika and Bhairava, Pancharatra, Vama Sakta and other tantras began to appear then. Theories hitherto unheard of were promulgated and were believed. The Vaishnavite began to hate the Saivite and the latter vice versa, and interpolate texts of their own imagination. With reference to the Mahabharata, the Saivaite, the Shakta and the Vaishnavite are all unanimous in saying that it contains interpolations and scoring out of texts. It is left to scholars therefore to trace out what are true and what are not true. Though it may at first appear to present some difficulties, yet a little diving deep into the subject will pave the way for correctly understanding the things, for, fortunately, the true explanations of all those symbols are not completely ignored, much less effaced. In the Mahabharata there are references about the Sankhya, Yoga, Pancharatra, Vedas and Pasupathas. In the Drona parva Mahadeva is said to be the author of the Vedas, Pancharatra, Pasupatha and other sciences. Sankhya, Yoga, Pancharatra, Vedas and Pasupatha are the different religions. Yudhistira asks Krishna "Tell me how Vaikanasas speak about you and how Pancharatras?" and Krishna explains the same to him. Reference in Uttara-Ramayana about Pancharatra and Pasupatha are very clear, and so there are references of these Agamas in Koorma, Linga, Varaha and Vamana and other puranas. In all these Puranas there are some which claim greater antiquity than others. The Linga Purana and the Vayu-samhita are among the oldest being void of all embellishments of style, and of figures, as are found in later ones. They are quite archaic in style and are strictly the Upabrahmanas of the Upanishads

and they contain the correct views of the symbols. I do not say that the other puranas contain different views and I can point out that these latter puranas too reproduce clearer views of the same, but I say that in point of antiquity, they are the oldest. In these Puranas, references about the Agamas are very numerous. As to what the Agamas teach, it is enough to quote the opinion of the late learned Swami Vivekananda. "The Tantras represent the Vedic rituals in a modified form, and before any one jumps into the most absurd conclusions about them, I will advise him to read the Tantras in connection with the "Brahmanas" especially of the "Adhvarya" portion. And most of the "Mantras" used in the Tantras will be found taken verbatim from these Brahmanas." From the very ancient times, the practices as established in the Agamas have continued unaltered. Temples are being built in the same fashion. The same observances are observed and the same Mantras are repeated. Literate or illiterate, the Gurus of the Siva temple observe the poojah and other ceremonies in that self same manner as their fore-fathers did on the banks of the Ganges thousands of years ago. It stands to reason therefore that these observances should have been long practised more or less in that selfsame manner as we find them depicted in the treatises, before they were actually reduced to writing. The treatises themselves should have only copied those observances as they were in vogue in those times. Thus, from those remote times down to the present time, the observances continue to be the same and will continue to be so, till a last relic of temple worship is left in this country. Do not the Brahmins of the present day from the Cape Comorin to the Himalayas, be they removed from each other by any number of customs or dogmas, be they immersed in the verbal whirlpools of Dvaita, Advaita and Visishtadvaita, continue to offer the same prayers of (Imam me Varuna) etc., Mantras, which their ancestors used to offer to Varuna etc., on the

banks of the Indus. Thus, in order to have a correct and succinct idea of the symbols, we must refer to these sciences which alone have tried to explain the mysteries connected with them. Those sciences are the Agamas and the Silpa-sastras. Let the Upanishads, the Puranas and the Ithihasas contain in chapter after chapter eulogiums of these symbols, let Bodhayana in his Nityapooja Vidhi, Pratisthavidhi and Pradoshapooja Vidhi, Asvalayana in his Soola gava, Apasthamba in his Isana-bali, Katyayana and Sadya Jashada in their grihyas offer praises of Siva-linga or Siva Vigraha, still we must only turn to the Agamas. Hence Haradatta, the author of the Ujjvala a commentary on the Apasthamba Sutras, observes in his Srutisookthimala thus. "Just as the kalpas stand to the Vedic sacrifices, so Thy Agamas stand for Thy dhyana, etc."

What then is Linga. It means "a Symbol." The Vyakaranis (grammarians) and the Mimamsakas have profusely used this word in this sense. The lexicographers have other words to denote the male organ, and the Namalinganusasana of Amarasimha, especially in the Nanartha Varga employs the word in the sense of any human organ. Why then of the so many other symbols prevailing in this country, this symbol alone should be termed preeminently as the "Symbol." Because this alone has been regarded preeminently as emblem of the "Great unknown."

A. RENGASAMI IYER.

(To be continued.)

HONOUR TO REV. G. U. POPE.

We extract elsewhere the full report of the meeting in the Royal Asiatic Society's rooms at which the Veteran Tamil Scholar was presented with the Society's Gold Medal for Oriental Scholarship. No one has laboured so long and so well for our Tamil land and literature, and we cannot say that the Tamil people have been sufficiently grateful to him. The English Universities and Societies have showered honours on him, when our own University situated in Tamilakam has been slow to recognize his merits. No other candidate can be worthier than this old Tamil Scholar of the highest honour our University can confer. We hope our University will wake up to a sense of duty before it is too late. We send our Pope Ayyar our heartiest congratulations.

Queries and Answers.

Q. I. Am I right in understanding that according to the Saiva Siddhanta philosophy.

(1) God, soul and mala are eternal entities.

(2) God does not take avatars.

(3) Souls are formless or have the form divine, infinite ; a pure disembodied soul does not exist; pure soul is without conscience ; and ignorant ; they either exist in Mala or God ; they cannot act without the aid of senses and God ; they are not of the same order of being with God.

(4) Mukta souls are completely merged in God, when their identity is lost, but there is no annihilation but are not extensive with God.

(5) Sat means not changeable. Asat means changeable and not non-existent.

Ans. I. (1) Yes. It is not possible to derive one from the other or explain away the existence of some of these. They are final facts which admit of no further explanation or tracing. (Vide Sivag. p. 24 and 25.)

(2) No. *It cannot be born from the womb.* This is the essential difficulty. The creator cannot subject himself to the laws of evolution. The subject cannot become the object. But God, *without being born from the womb,* can and does appear to his devotees at various times to touch them with His Grace (See Mrs. Besant's lectures on Hinduism in which she speaks of God Mahadeva not being born but capable of appearing to His devotees as He is the Supreme Guru.) I have treated this fully in my articles in the Siddhanta Deepika.' Most people will understand this when stated in reference to the Supreme Brahman, but are unwilling to understand it when asserted of God Siva.

(3) A pure disembodied soul does not exist. The nature of it is such that it cannot exist except in union with something else and *becoming one with it.* It is on this, its scheme of salvation is based, and the rationale of all Yoga is based on this peculiarity of the soul. By *body* is meant all its sukshuma and karana forms. In Mukti, the Mala environment passes out of our view, and it does not trouble us, as when in a pure subjective condition of mind, we lose all consciousness of our body, and don't feel hunger or thirst or pain.

Soul is formless and infinite—infinite in the sense that when you drop a drop of milk in a tumbler of water, this one drop diffuses itself through and through in such a way, that it is everywhere in the whole tumbler of water. But its infinity or Vyapakam is no where to be compared with that of God.

Pure Soul? Soul is in 3 conditions (1) original condition before the body is evolved (2) conditions after body, sthula sukshma &c is evolved (3) soul in union with God. In the first and 3rd there is no *consciousness* not conscience, but it feels pain or bliss respectively. In these conditions, it feels but it is not conscious of its feeling. Feeling or enjoyment is at its highest when we are not conscious that we are enjoying, as pointed out by western Psychologists. In the 2nd condition there is feeling and consciousness.

Souls exist in Mala or God; i.e., in Bhanda, in Mala and in Mukti in God, so far as its direct union and perception of the other in feeling as above explained. Though at all times and always both souls and Mala are in God. Though we are in God, and God is all about us, we do not feel Him, owing to our feeling of 'I' and 'mine,' the ahankara or anava.

They cannot act without the aid of senses and God—'senses in its broadest meaning, including its different kinds of bodies. In Bhanda, it is the body that educates us and leads us on, as the lamp-light in darkness. On this is based the necessity for frequent birth and evolution. In Mukti, when the full splendour of the gloriou

Sun is all about us and around us, there is no necessity for the lamp-light.

God and soul are on different planes of Being.

(4) They lose their identity and *individuality, consciousness of self* but *not their personality.* The scientific definition of *individuality* and *personality* will have to be borne in mind—Personality—not in the loose and incorrect sense used in most Theosophic publications.

" Personality signifies true Being both concrete and spiritual. It alone is True being. It is not limited. Personality is that universal element that pervades any human soul and which is at once its continent and being. Distinction from others and limitation by them results from individuality, not personality. Personality belongs to the substance of the soul and individuality to its form." Vide Vol. I. Deepika p. 280.

Nirguna and Saguna are not to be translated Impersonal and Personal. Nirguna means devoid of the qualities and connection with matter. Saguna means connected with matter and experiencing qualities of matter. cf Chap. XIII. Gita.

The following is pure language of science and is equally applicable to the case before us.

" When a river (individual soul) enters the sea (God), it loses its *individuality,* it becomes *merged* in the body of the ocean, where it loses its *current* (feeling of I and mine, the limiting properties) and therefore it has *no power to keep in suspension* the sediment which it had brought down from the higher lands (has lost the power of performing karma and lose its mala. Higher lands from its original birth onwards.)

The story of a piece of coal. p. 42. Newnes. See S. Deepika also Vol. V. p. 5.

Soul is extensive in the sense as already pointed out above.

(5) Yes, as used in Sivagnanabotham. A sat is 'other than Sat' as I have explained elsewhere, quoting Dr. Hubbe Schleiden.

As to the various meanings of Sat and Asat. See note in Mr. Davies' Manual of Sankhya Philosophy. Sat means intelligent and Asat non-intelligent or Achit.

1 & 3. 'Mala' is used collectively to mean all the three and classed as one, as it is objective to the soul—subject mind. 'God,' Soul and Mala belong to *three* different *planes*; 'anava' and maya and karma are not derived from one another. Karma can only result after the soul has begun its pilgrimage, and in a sense therefore it must have beginning but as it resulted from the soul's connection with 'anava' and this connection is eternal, karma is also classed as eternal.

(2) *Creation* means only the production of the evolved. World of life and matter from the undifferentiated primal condition in which they were.

(4) 'Asat' does not exist independently of sat. Body or matter cannot have existence apart from a thinking mind. In a pure subjective condition, the object drops out of our view altogether. This is its non-existence or sunyam, 'mirage' because it is fleeting and unstable, and vanishes when we know the Real-God.

(5) Changeability and unchangeability has to be distinguished from existence and non-existence. The Siddhanta does no where postulate nonexistence of existing objects following the strict lines of the Principle of conservation of energy.

An existent object can both be changeable and unchangeable; i.e., in the sense that it can lose its changeability, as water, an unstable element, can become stable in the form of ice. But that itself shows its changeable character. When soul is called Satasat it means neither Sat nor Asat, but as its very nature is 'to become one' with that which it is united to, it appears indistinguishable from Asat when it is united to Asat, and Sat when it is united to Sat.

NOTES AND COMMENTS.

Swami Abhedananda on 'absorption.'

The Madras Mail reports an interview with this Swami, and we extract the following from his replies.

"Studying the Western mind" he replied. He went on to speak of the misunderstandings that arise through the use of words that convey one meaning to the oriental and another to the occidental mind, and the necessity as few people have time to study Sanskrit, for finding the right English words for Indian thoughts. For instance the word, 'absorption' is frequently used by writers and the idea conveyed is that the soul is absorbed by the Deity as a drop of water is lost in the sea. '*Individuality is never lost,*' said Swami Abhedananda" We could not understand what he meant by this. This could not surely be Vedanta. Where there is individuality, there will be duality or dual consciousness. He would be correct if he used the word 'personality' instead of individuality. In mukti, individuality that limits is lost but not personality of the soul.

Saiva Siddhanta, an eclectic system of philosophy.

We are glad to find that Mr. R. W. Frazer, lecturer in Tamil and Telugu in the University of London, acknowledged Saiva Siddhanta as an eclectic school of philosophy. He observed as follows at the meeting in honour of Dr. G. U. Pope. "At the same time a new philosophy was growing up. The teachings of idealistic monism by Sankaracharya, the Karma Yoga of Patanjali, with a theistic Sankhya were united and formed *an eclectic school of philosophy known as the Saiva Siddhanta,* which dealt with the nature of a Personal God, the soul, its bonds, or maya, which separated it from the mystic union with the soul of all things." Mr. Nallaswami Pillai has pointed out long ago that this was no new system but this eclectic Saiva Siddhanta was the same as that of the Svetasvatara Upanishad and Bhagavad-gita (*vide p. 17 vol. V· Siddhanta Deepika.*)

At the same meeting, he sarcastingly observed, "the grandest period of this literature fell somewhere between the ninth and thirteenth centuries, though to please their native friends they ought to place it some 600 years earlier." And this was received with laughter. And the 'Madras Mail' quotes it approvingly when writing on the age of the Bhagavat gita. And no wonder. There is always a disinclination on the part of European Scholars, almost amounting to a prejudice to recognize anything oriental as very ancient, and this when coupled with ignorance on the part of the ordinary people cannot but lead any claim to antiquity to ridicule and laughter. We thought that after the publication of that able dissertation on "Some milestones," by the late Professor Sundram Pillai, in which he fixed the age of Saint Gnana Sambantha as the 6th century after Christ, corroborated as it was by the independent investigation of Mr. Venkayya, and Dr. Hultzch the Govt. Epigraphists, the date of the classical period of South Indian Literature was beyond question. At any rate nobody has come forward to refute the conclusion of Professor Sundram Pillai. And tradition has always been uniform in ascribing an anterior date to St. Manickavachakar. And this position has been in no way shaken by the superficial arguments adduced by Mr. T. A. Gopinatha Row in his article in the Christian College Magazine. The classical period of Tamil Literature is connected with the Sangam publications, the Sacred Kural, Pattupattu, Purananuru, Silappadikaram, Chintamani and Manimekalai and Kalitogai and Tiruvachakam &c. and to say that this period was between the 9th and 13th centuries no Tamil Scholar should assert. We hope to revert to this subject on another occasion.

Mr. R. W. Frazer on South Indian Literary Chronology.

Mr. T. A. Gopinatha Row in his articles contributed to Sen Tamil for 'Ani,' notes the date of Pavananthi to be of about A. D. 1205. His patron was Siya Ganga Amarabharana, king of Kolar in Mysore Province. The date of Adiarkunallar, the famous commentator of Silappadhikaram &c., is fixed slightly after

The age of Pavanthi-Munivar and Adiarku-Nallar.

the date of Kulottunga I. (1070—1117), as the commentary quotes Kalingattu Parani composed in honor of this sovereign. The commentator's patron was Boppanna Kangeyan of the Mysore Province. He notes also that there was a flourishing colony of Tamil Jains in Sravana Belgola, who settled from *Deepangudi*, near Tiruvarur. And the Jain Kings of Mysore were patronizing the contemporary Tamil Scholars such as Pavananthi and Adiyarkunallar. C. Mabel Duff also notes the date of Nannul in her work on 'the Chronology of India."

List of papers &c., read before the last Tamil Sangam anniversary meeting.

1. A paper on 22 Sruties by Mr. P. S. Sundaram Iyer, B.A., L.T.

2. A lecture on Tamil Music by Mr. S. Radhakrishna Iyer, B. A.

3. A paper on 'Perseverance' by Mr. P. S. Subramania Iyer

4. A poem entitled 'Marutha Pattu', composed by Mr. A. Narayanaswami Iyer in honor of Sriman P. Pandi thoraiswami Thevar avl.

5. 'Siddhanta Gnana Ratnavali' by Pandit S. Palvanna Mudr. avl.

6. 'Pattinapalai Araichiyurai' by Pandit R. Vedachalam Pillai avl.

7. A paper on 'Days, ancient and modern' by Mr. S. Swaminatha Mudaliar.

8. 'Sri Bhattar Vaibhavam' by Pandit V. M. Satagoparamanuja Chariar avl.

9. A paper on 'Kadai Ezhu Vallal' by Mr. S. Krishnaswami Iyengar, M. A.

10. 'Ravi Varma' a Tamil Drama by Mr. T. Lakshmana Pillai, B.A.

11. 'Tamil Sanga Manmyam' by Mr. Abdul Kadir Rowther

12. A paper on the establishment of Swadesa Schools by Pandit S Rajagopalachariar avl.

13. 'Life of Kumuna' by Pandit M. R. Kandaswami Kaviroyar avl.

The last number of 'Sen Tamil' contains portions of papers Nos. 8 and 9.

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* THE ETYMOLOGIES

OF

SOME OF THE NAMES OF CEYLON.

A name, *nama*, *nomen* or *onoma* is, as explained by philologists, that by which anything is *known*. It is a word derived from the well-known and prolific Aryan root or *phonetic type*, Gan or Gna, which means to produce, to be able to produce or to know, and which every student of philology meets with and recognises in such words as the English *know*, *ken*, the Sanskrit *gnana* (knowledge) *ganita* (mathematics), the Persian *zan* the Greek *gyne* and the Sinhalese *gane* (woman).

" Words, says Dr. Peile in his Philology, are not so much " breath which is spent in setting out our meaning to each other and " has no further permanence ; on the contrary, they are abiding " things, the history of whose origin, growth, decay and vanishing is " much more interesting than many a novel ; which even in many a " curious way throws light on some dark processes of the human " mind." Thus do we see that the kingdom of words is no exception to the laws that govern the kingdoms of the physical world. An intelligent inquiry into the origin, growth and decay of words, is therefore no less interesting and useful than one into a physical science. Words have life and there is in language a germinal development similar to that in living beings. In language a germ is that which is called *dhatu* (literally seed) in Sanskrit, *radix* or *root* in English. It is from these *dhatus* or roots that all languages have sprung. The life-power of these verbal germs was some thousands of years ago so well-known to Panini and other ancient Sanskrit

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* An essay read at a meeting of the Union Club, Negombo, by Mr. S. W. Coomaraswamy.

grammarians and so clearly recognised by Agastiar, the Aristotle of India, Tolkappiar and other ancient Tamil grammarians that roots and suffixes have gained the philosophic names of *Prakriti* or *Pakuti* and *Vikriti* or *Vikuti*, respectively. It is moreover a peculiarity of the verbal kingdom that its germs are so potent and vigorous that their development into words, is invariably attended with impregnation, for all words are pregnant with meaning, or what the Tamilians call *karuttu*, from karu (fœtus, or sense)

Language being peculiar to man, who alone of all animals is endowed with the faculty of Reason, it is no wonder that roots, the very basis or foundation of human speech, are radiant with the light of reason and convey some general idea.

According to Prof: Max Muller, a root or radical is "whatever, in the words of any language or family of languages, cannot be reduced to a simpler or more original form." There can be no language, however poor or unrefined, where the words cannot be pulled to pieces and scientifically explained. Nor is there any part of speech which has not come up from some root or other. The various sub-divisions of nouns into proper, common, abstract, collective, material and *sui generis* are no barrier to the dissector of words. All these are alike to him from a philological point of view. There is no classification of roots into proper and common, nor has the term arbitrary name or *Idukurippeyar* of the Tamil grammarians any existence or meaning in his dictionary.

Whatever symbol or expression of thought there is in any tongue that could not suffer *reductio ad radicem* at the hands of a worthy philologist, should either be discarded from the category of names or words, or be relegated to the realm of words, the history of which is at present unknown. The fact that there are to be found, in almost every language, even in the *symmetrically formed* Sanskrit language, words the etymologies of which are at present

doubtful or unknown, does not warrant a conclusion that they are meaningless by origin and that they can never be pulled to pieces.

A reference to the etymological history of such words as *almug* or *algum, areca, betel, curry, mango, ginger, pariah, rice* etc., would shew how a study of Sanskrit and Tamil has led to the discovery of their radical significations in spite of the ignorance that once prevailed and still prevails to some extent among European scholars as regards their origin.

How amusingly imperfect is the derivation by Prof. Skeat, of the word *Mango* from Malay '*Mangga*,' when it is clearly the Tamil *Mankay* in English garb. This is a compound of *ma* (the mango tree, so called probably on account of the *flour*-like dust over the green fruits) and *kay* (the green fruit) from root *ka*, to be hardened, to dry, to burn or boil. The reason why the name of the *green* fruit, has been imported into England and some other countries, is because the green ones only could be exported safe to a distant country.

Again, who would have thought that the roots of *areca*, lie hid in the Tamil adaikay (ex adai—*to stuff* the mouth, and kay green fruit) ! Now, look at the history of the word *peacock*. Its origin was so little understood in Dr. Johnson's time that, in his anxiety to account for its form, the learned doctor, being led captive by Fancy, suggested that the name of this beautiful bird was due to its being a *cock* with a *peak* or tuft of pointed feathers.

Thanks to the indefatigable labours and researches of Dr. Caldwell and Prof. Max Muller in the field of philology for the flood of light, which has, since Dr. Johnson's time, been thrown upon many an English word of Eastern origin.

In his science of Language, Prof. Max Muller has told us how the *pea* in peacock, the A. S. *pawa*, the Latin *pavo*, the Greek *taos*, and the Hebrew *tuki* are all copies, more or less imperfect, of the

purely Tamil *tokai*, a bird remarkable for the gaiety of its *tokai* or plumage (from root *to* or *tu* to hang). The gradual corruption of the Tamil name is due to the confusion that not uncommonly takes place, even in the same language, between any two of the famous triplets K. P. T. Compare the English numeral *four* with Latin *quatuor*, the Sanskrit *katvar*, the Greek *tettares,* the aeolic *pisyres* and the Wallachian *patru*. Compare also the Tamil *koppul* (bubble or the navel) or *koppul*, *toppul* and the vulgar *pokkul,* all of which mean umbilicus.

To satisfy the curiosity roused by such a derivation, I may here remind the student of Bible of the gold and silver, ivory (*ibham*), apes (*kapi*) and peacocks (*tuki*) which king Solomon imported once in every three years in the ships he had sent out to Tarshish and it is interesting to note here how singularly faithful and loyal to the king were the masters of those ships; for they were scrupulously careful to import even the very native names of the luxuries of the East. Doubtless were they aware that the native names would in the eyes of the wisest man, add lustre to the beauty of the bird and the other articles of curiosity obtained from India and the utmost Indian isle."

To return from the digression, it should be noted well that all proper names have at one time or other been common or class names or appellatives, or are traceable to roots which express some general ideas.

The names of "Tewa Lanka" are therefore as liable to, and worthy of, interpretation as any other vocables, and their etymologies are eminently worthy of being called "tales of truth."

Ceylon has from time immemorial been the centre of attraction to people of every clime, owing to the natural beauty of its scenery, the richness of its resources, the grandeur of its climate, and to the religious traditions or folklore which make it the elysium provided

for Adam and Eve to console them for the loss of Eden, and a beloved seat of Kuvera (the ideal of wealth), Karttikeya (the Hindu war-god), Siva, Buddha and a host of other deities and demi-gods. Various indeed are the charms of the Cinnamon Island, and various the names with which she has been christened by the numerous visitors from regions far and near.

The following are among the prominent names of our "Golden Isle."

1. Tambapanni. More than one account has been given of this ancient appellation. The Mahavanso, as translated by Turnour, has the following:—

"At the spot where the seven hundred men, with the king at "their head, exhausted by (sea) sickness and faint from weakness, "had landed out of the vessel, supporting themselves on the palms "of their hands pressed on the ground, they sat themselves down. "Hence the name of *Tambawannapánaya* (copper palmed from the "colour of the soil). From this circumstance that wilderness obtain-"ed the name of *Tambapanni.*" The Editor, however, of this translation, Wijesinha Mudaliyar, makes, in a foot-note, a correction of it as regards the word "*Tambawannapánaya*" and says "their palms became copper-coloured." "*Tambapanayo.*"

The accuracy of this passage in the translation is further questioned by the late Hon. Mr. DeAlwis who asserts that "the word in the original which Turnour took for Tambapanniyo is in reality *Tambavanna*—copper-coloured."

Major Forbes, in his book "Eleven years in Ceylon," justly discarded this fabulous derivation but suggests an equally fanciful one by making *Tamankada* or *Tamana* the original of the word in question, and tracing not only this name but even that of the river Tamraparni in Tinnevelly District, India, to the *Tamana* tree which he says abounds in the northern part of the island but which, as far as

we know, did not and does not exist anywhere but in the happy imagination of the Major. It is a sad accident that this winter who called in question the antiquarian accuracy of the natives and their etymological deductions, should himself have fallen into an error like this.

The Indian Tamraparni is so called on account of the popular belief that it contains *copper* sands. The name is made up of Sans. *Tamra*=copper and *Varuna*=water.

Now there are other writers of equally good repute who do believe that some early Tamil settlers from southern India, may have, on their arrival in Ceylon, given it the name of *Tamraparni* or *Tambapanni* after the river in the Tinnevelly district.

True it is that colonists in all ages and climes do take to their colonies names near and dear to them in the mother country. In illustration of this common practice, we need not ransack the pages of Virgil's Aeneid or Brother Jonathan's history, knowing as we do that palmy Jaffna is rich in such nomenclature, e. g. Nellore, Tinnevelly or Tirunelveli, Vaddukkoddai, and *Karai*tion, all of which are names imported by early Tamil Settlers in the land of the harp."

It is therefore not improbable that the name Tamraparni may have found its way to the 'Ratnadwipa' though Tamil settlers, and, if so, it must have been *first* applied to a *river* in Ceylon and then extended to the whole island. But there is no historical evidence whatever to warrant such a conclusion, nor has any proof been adduced of such gross and wilful blunder in nomenclature being committed by any other colonists, as calling an *island* by the name of a *river* in a *distant* country or *vice versa*.

The probability therefore lies in favour of the explanation that this "Emerald Isle" of the East, was in ancient times called *Tambapanni*, on account of the *bright red colour of its soil*, which is a striking peculiarity of Ceylon.

Thus says sir Emerson Tennent "a peculiarity which is one of "the first to strike a stranger who lands at Galle or Colombo is the "bright red colour of the streets and roads contrasting vividly with "the verdure of the trees, and the ubiquity of the fine red dust which "penetrates every crevice and imparts its own tint to every neglect-"ed article. Natives resident in these localities are easily recog-"nisable elsewhere by the general hue of their dress."

The above statement holds good with regard to a majority of the districts in Ceylon. It may not be out of place to point out here that there are several villages in the Jaffna peninsula which go by the names, *Chempadu* (*red* portion), *Chemmani* (*red* soil land) and the like.

Tambapanni is evidently a corruption of either Tampravanni (Sans. Tampra or Tamra=copper and Varna or Vanna=colour, with the feminine suffix *I*) or Tamprapani (Sans. Tampra=copper, and pani meaning land or grove). Compare the expression *Tamra-mirugam* in Tamil for a *red animal*.

It is curious to note in this connection that there is in Point Pedro, Jaffna, a village by the name of 'Tampayiddi,' the first part of which is apparently Tampra=copper or red colour.

The contention that Tambapanni means the Red Land is further supported by the Chinese name of Ceylon, *Suychoo*, which means the *red land*.

I should not fail to refer here to the origin of the greek Tap-robane. It is as clearly derived from Tambapanni as Jaffna is from *Yálpánam*, but its Grecian garb has beguiled some students of words.

The fancied resemblance of this island, in its shape to some leaf (Tambula?) is reported by Archbishop Trench, in his treatise "On the study of words," to have given rise to this name, but this is ex-tremely doubtful and unfounded.

(To be continued.)

SKETCHES OF CEYLON HISTORY.

BY

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(Continued from page 138 of Vol. VII.)

VII.

In the long line of Ceylon kings none perhaps is so revered as Sri Sanghabodhi of whose sympathy and love for his people I have already given a striking illustration. His death was not unworthy of his life. Renouncing his sovereignty to retire into the woods for religious contemplation, he was pursued by the fears of his rival who set a price on his head. When many had died through being mistaken for him, a poor man eager for the reward went in search of the exile and accidentally meeting him at Attanagalla but not knowing his identity, mentioned his errand. Sri Sanghabodhi out of compassion for his poverty and for the many that had died, disclosed himself and serveced his own head. This supreme act of self-sacrifice earned for him from his remorse-stricken rival the erection of the celebrated Attanagalla Vihara (not far from Veyangoda and still a venerated shrine) and the still higher glory that great Sinhalese kings thenceforward assumed *Sri Sanghabodhi* as one of their principal titles.

In Sri Sanghabodhi (whom the modern world would perhaps regard as weak and superstitious) the people recognised a sovereign who most realized Buddha's ideals of self-conquest and universal charity, of humility and self-sacrifice, which he preached in many a sermon and illustrated in many a dialogue and story, and not least in that beautiful and popular collection known as the *jataka* or birth-

stories. Here e.g., is one known as "the Banyan deer birth story." A lady, the mother of Kumara Kassapa, had been unjustly found guilty of immoral conduct and was declared innocent through the intervention of the Master. Then it is said that the brethren talking this matter over at even tide, the Master came there, and learning the subject of their discourse, said "not only has the Tathagata (Buddha) proved a support and protection to these two (the lady and her son); formerly also he was the same." Then, on request, he revealed that matter, concealed by change of birth.

Once upon a time when king Brahmadatta was reigning in Benares, the Bodhisatta was re-born as a deer. A king of the deer, by name the Banyan deer. The herd of the Banyan deer was shut in the king's park, as also another herd of the Branch deer. The king of men or his cook went daily to hunt for deer for venison. For each one killed many were wounded harassed by the chase. So the golden coloured Banyan Deer went to the king Branch Deer and persuaded him to a compact that lots should be cast and that every day the one deer on whom lot fell should go voluntarily to the cook's place of execution and lay his head upon the block. And this was done. And so by the daily death of one the rest were saved from torture and distress. Now one day the lot fell upon a pregnant doe in the Branch Deer's herd. She applied to the king of the herd to order that the lot, " which was not meant to fall on two at once", should pass her by. But he harshly bade her begone to the block. Then she went to king Banyan Deer and told her piteous tale. He said he would see to it, and he went himself and laid his head on the block.

Now the king of men had decreed immunity to the kings of the two herds. When the cook saw king Banyan Deer lying there with his head on the block, he ran and told the king of men, who mounted his chariot and with his retinue hurried to the spot, and said: " My friend, King Banyan Deer, did I not grant your life? Why are you here?" Then the king of the deer told him all. And the king of men was greatly touched, and said: "Rise up. I grant you your lives, both to you and to her." Then the rejoinder came: "But though two be

thus safe, what shall the rest of the herds do, O king of men?" So they also obtained security. And when the Banyan Deer had likewise procured protection for all the various sorts of living things, he exhorted the king of men to justice and mercy, preaching the truth to him "with the grace of a Buddha."

And the doe gave birth to a son beautiful as buds of flowers, and he went playing with the Branch Deer's herd. Then his mother exhorted him:—

"Follow rather the Banyan Deer;
Cultivate not the Branch!
Death, with the Banyan, were better far
Than, with the Branch, long life."

And the Banyan Deer made a compact with the men that whereever leaves were tied round a field, the deer should not trespass, and he made all the deer keep to the bargain. From that time, they say, the sign of the tying of leaves was seen in the fields.

Then the Master identified the characters. "He who was then the Branch Deer is now Devadatta (a schismatic), his herd the members of the order who followed him in his schism, the doe is now Kumara Kassapa's mother, the deer she gave birth to is now her son Kumara Kassapa, the king of the men is Ananda (Buddha's favourite disciple), and Banyan, the king of the deer, was I myself."

VIII.

The Buddhist scriptures, known as the *Tripitaka* or the Three Baskets or Collections were, 88 B.C., reduced to writing and so protected from the curruptions and errors inseparable from oral tradition. This was done at the romantic cave temple of Alu Vehara in the Matale District by 500 learned and saintly monks assembled by order of Walagam Bahu I. This did not, however, prevent the growth of schism which even in his time had manifested itself, having its head-quarters in the Abhayagiri Vihara which he founded and which set itself up against the ancient seat of orthodoxy, the Maha Vihara. The dissensions increased as time went on.

From the beginning of the 3rd century A. D. the Buddhist church was distracted by a heresy called the Wytulian. Of its nature little is known, but it was deemed sufficiently grave to call forth ex-

treme measures of persecution from the sinhalese kings, hitherto so tolerant. The heresy, however, time after time reasserted itself till about 275 A.D; it even found a champion in the king Maha Sen. He dispossessed the orthodox monks, overthrew their great monastery, the Brazen Palace, and with its materials constructed buildings for the heretics. A popular revolt compelled him to retrace his steps and to make ample amends. He restored the buildings he had destroyed, erected new monasteries and nunneries, constructed the stately Jetawanarama Dagoba and numerous tanks including the vast lakes of Mineri and Kantalai and made gifts without limit to the orthodox monks. A grateful people have awarded him divine honors and worship him as an incaranation of the Kattaragam god under the name Minneri Sami. On his death (301 A.D.) ended the Great Line or Mahawansa, and the Little Line or Suluwansa began, in the veins of whose sovereigns no longer ran (according to the Chronicles) the pure blood of the Solar dynasty.

To this line, however, belonged many illustrious kings, among whom were the painter and sculptor—king Detu Tissa (330 A.D.,) and the great surgeon Buddhadasa (339 A.D). The Sinhalese kings from the earliest times, mindful of the health of their subjects, maintained systems of medical aid, following in the footsteps of their great exemplar the Indian Emperor Asoka. King Dutugemunu (200 B.C.) on his death-bed relates among his meritorious acts : " I have daily maintained at 18 different places hospitals provided with suitable diet and medicines prepared by medical practitioners for the infirm" (*Mahawansa*, I.p. 125). A rock inscription at Mihintale (*circ.* 362 A D.) records that a physician and surgeon were born on the establishment of great monasteries. King Buddhadasa is said "to have entertained for mankind at large the compassion a parent feels for his children. He rendered happy the indigent by distribution of riches, protected the rich in their property and life, patronized the virtuous, discountenanced the wicked, and comforted the diseased by providing medical relief," (Ibid. p. 155). He composed a great work, still extant, on surgery, called *Saraththasangaha*. He extended the benefit of his surgical skill to the lowest castes and even animals. He provided hospitals and medical practitioners in all villages, and on the main roads asylums for the crippled, deformed and destitute.

This policy was continued by the great Parakrama Bahu (1150 A D) of whom the *Mahawansa* records (11. 194-5): "And this ruler of men built further a large hall that could contain many hundreds of sick persons, and provided it also with all things that were needful, as stated underneath. To every sick person he allowed a male and a female servant, that they might minister to him by day and by night, and furnish him with physic that was necessary and with divers kinds of food. And many store houses also did he build therein, filled with grain and other things, and with all things that were needful for medicine. And he also made provision for the maintenance of wise and learned physicians who were versed in all knowledge and skilled in searching out the nature of diseases. And he took care to discern the different wants of the sick, and caused the physicians to minister to them, as seemed necessary, both by day and night. And it was his custom, on the four Sabbaths (Uposatha days) of every month, to cast off his king's robes and, after that he had solemnly undertaken to observe the precepts, to purify himself and put on a clean garment, and visit that hall together with his ministers. And, being endued with heart full of kindness, he would look at the sick with an eye of pity, and, being eminent in wisdom and skilled in the art of healing, he would call before him the physicians that were employed there and inquire fully of the manner of their treatment. And if so be that it happened that the treatment that they had pursued was wrong, the king, who was the best of teachers, would point out wherein they had erred, and, giving reasons therefor, would make clear to them the course that they should have pursued according to science; also to some sick persons he would give physic with his own hands. Likewise also he would inquire of the health of all those that were sick, and to such as were cured of their diseases he would order raiment to be given. And as he desired greatly to gain merit, he would partake of merit at the hands of the physicians and impart his own merit to them, and then return to his own palace. in this manner, indeed, did this merciful king, free from disease himself, cure the sick of their divers diseases from year to year."

(To be continued.)

Cameos from Tamil Literature.

MANIMEKALAI, SIRAISEI KATHAI.

The amount of labour spent by Mahamahopadhyaya Swaminathayyer, in bringing out his edition of Manimekalai, is something stupendous. His introduction containing an account of Buddha's life and Dharma and Sangha is most valuable. The prose version of the story of Manimekalai should interest every reader. His glossaries and footnotes are of immense help. The Poem by itself is of surpassing merit and contains passages of great grandeur and beauty, though couched in the simplest language. Every one who can afford should buy this book, not merely to encourage the publisher but to perceive the great beauty of the Tamil language. We give an extract to-day, and hope to dip into the treasures of this volume now and then.

The following passage is remarkable for its beauty of sentiment and pathos; and it contains a quotation from the Sacred Kural.

தெள்ளுநீர்க்காவிரி யாடினள்வரூஉம்
பார்ப்பனிமருதியைப் பாங்கோரின்மையின்
யாப்பறையென்றே யெண்ணினளாகிக்
காவிரிவாயிற்ககந்தன் சிறுவன்
நீவாவென்ன நேரிழைகலங்கி
மண்டிணிஞாலத்து மழைவளந்தரூஉம்
பெண்டிராயிற் பிறர்நெஞ்சு புகாஅர்.
புக்கேன் பிறனுளம் புரிநூன்மார்பன்
முத்தீப்பேணு முறையெனக்கில்லென
மாதுயரெவ்வமொடு மனையகம்புகாஅள்
பூதசதுக்கம்புக்கனண் மயங்கிக்
கொண்டோற் பிழைத்த குற்றந்தானிலேன்
கண்டோர் நெஞ்சிற் கரப்பெளிதாயினேன்
வான்றருகற்பின் மனையறம்பட்டேன்
யான்செய்குற்றம் யானறிகில்லேன்
பொய்யினைகொல்லோ• பூதசதுக்கத்துத்
தெய்வநீயெனச் சேயிழையரற்றலும்
மாபெருபூதந்தோன்றி மடக்கொடி-

நீகேளென்றே நேரிழைக்குரைக்கும்
தெய்வந்தொழாஅள் கொழுநற்றொழுதெழுவாள்
பெய்யனப்பெய்யும் பெருமழையென்றவப்
பொய்யில்புலவன் பொருளுரை தேறாய்
பிசியுநொடியும் பிறர்வாய்க்கேட்டு
விசிபிணிமுழவின் விழாக்கோள்விரும்பிக்
கடவுட்பேணுங் கடவியையாகலின்
மடவரலேவ மழையும்பெய்யாது
நிறையுடைப்பெண்டிர்தம்மேபோலப்
பிறர்நெஞ்சு சுடும் பெற்றியுமில்லை
யாங்கவை யொழகுவையாயினாயிழை
போங்கிருவானத்து மழையுநின்மொழியது
பெட்டாங்கொழுகும் பெண்டிரைப்போலக்
கட்டாதுன்னையென் கடுந்தொழிற்பாசம்
மன்முறையெழுநாள் வைத்தவன்வந்துஉம்
பின்முறையல்லதென்முறையில்லை
யீங்கெழுநாளி விளங்கொடிநின்பால்
வாங்காநெஞ்சின் மயிரிபைவாளாற்
ககந்தன்கேட்டு கடிதலுமுண்டென
விகந்த பூதமெடுத்துரை செய்ததப்
பூதமுரைத்த நாளாலாங்கவன்
றுதைவாளாற்றடிபவும் பட்டனன்.

A Brahmini named Maruthi was returning from the River Cauvery after bathing. Kakanthan's (The King's) son seeing that she was alone, and mistaking her for a loose woman solicited her near one of the river ghats. She shuddered and was filled with great sadness. She would not proceed to her home as she believed in the truth that a woman with merit enough to command rainfall in this earth would not enter the lewd thought of others; and as she was thought of by this man she could no more assist her husband in the tending of the three fires. She therefore proceeded, bewildered to the cross ways where the avenging angel was worshipped and wailed as follows: "I have done no wrong to my husband. I could be thought of easily by persons who saw me. I have fallen from that standard of chastity which will produce rain. I do not know the fault I am guilty of. O You avenging Deity dwelling in this square. Do you really exist?" The Deity appeared and addressed her as follows. "Hear me, O damsel, the truth of the saying of

that Infallible Poet that at the word of the woman, who, not worshipping the Gods, worships her husband alone, the rains will fall, you would not realize. You have listened to vain words and sweet words of others. You have thought it your duty to attend joyous festivals and to worship the gods. At your bidding therefore the rains will not fall. Like really chaste woman, you do not possess the power to induce awe in the minds of others. If you give up these faults, then will the rains fall as you wish. And my punishment meted out to transgressors will not fall on you. The king must punish offenders within 7 days. If he fails, then alone I can punish. Kakanthan will however punish the senseless one with his sword in 7 days." Accordingly, indeed, was this man executed within the time appointed by his father.

Honouring a Tamil Scholar.

DR. G. U. POPE'S WORK.

SPEECH BY MR. MORLEY.

London, 22nd June.—The lecture room of the Royal Asiatic Society was crowded to the doors on Tuesday afternoon when the Secretary of State for India presented the Society's triennial gold medal for Oriental Scholarship to Dr. G. U. Pope, the famous Tamil pundit, and the annual Public schools medal to Mr. L.F. Nalder, of Rugby School. Lord Reay was in the Chair, and the large company present naturally included many of the old friends of Dr. Pope, connected with Southern India. Mr. Morley was in his natural element in the studious and literary "atmosphere"of Albemarle Street, and he spoke with vigour and emphasis keeping the audience in hearty accord with him by his sound opinions and warm tributes to the medallists and in good humour by his sly witticisms.

Mr. Morley, who was received with cheers, said that his first duty was to present the medal which was awarded as a tribute and a recognition to Dr. Pope. (Cheers.) His career had been long, and he was not at all sure that Dr. Pope might not regard that day's proceedings and the recognition of that career by that distinguished and most competent Society in some senses the crown of it. He himself was not competent to pronounce even the names of the long list of books of which Dr. Pope was the author; but he knew enough to be aware that he had endured the drudgery of going through great masses of grammars and vocabularies, and his researches in Tamil, Telugu and other languages and dialects of Southern India were well known to all who were concerned, with that field of literature and of action, because he had been not only a most industrious and sedulous scholar, but he had thrown himself, his life, and his faculties for many years into a sympathetic and admiring intercourse with the peoples among whom he had cast his lot.

Of course, they did not disguise the fact that there were two views of Missionaries; but whether one sympathised or did not sympathise with their immediate business, there could be no doubt whatever that Missionaries from

old times -and he was now thinking more especially of the Jesuit Missionaries in China --up till to-day had performed great linguistic services, and had vastly added to our knowledge of backward races and peoples. But Dr. Pope's permanent service would be his addition to our knowledge of language. He understood that the culminating effort of his literary career was the production of the text of the translation of a Saivite Saint who gave utterance to the deepest devotional thoughts of his community. And what delighted him to hear, and to know what was that, in speaking of that book and of the Saint with whom it was associated. Dr. Pope referred to him always with the sympathy and in the temper which one good man ought always to feel for another whatever the difference of dialect. (Cheers.) He confessed that added to the pleasure which felt in being the very humble instrument of recognising his performance and his position. (Cheers.) Dr. Pope's work had been different from that of Sir William Muir and of Principal Grant his predecessors, but they hoped he would take that medal as a mark of honour for himself and for his services. (Cheers.)

A Brother Scholar's Tribute.

Mr. R. W. Frazer, Lecturer in Telugu and Tamil, London University, said he was pleased to have the opportunity to do homage to a Master who had long since gained the almost sacred title of *guru* in South India. They all knew the great literary achievements of Dr. Pope, and it was fitting that the Society should recognise and crown those achievements by the highest award it could bestow on Oriental scholarship. His life work had been to unravel the long-lost history of the life and thought of South India, of a race now to be found, in the words of the Dravidian scholar Caldwell, "wherever money is to be made, wherever an apathetic people is willing to be pushed aside, there they swarm, these Tamils the Greeks, or Scotch of the East." The language in which the Tamil ancient records were preserved was a language of no ordinary difficulty. It was absolutely unintelligible to the ordinary Tamil student of the vernacular. It was preserved in a style known as Classical Tamil or Straight Tamil, as opposed to the Vernacular Tamil or Crooked Tamil of to-day. It abounded in the most complicated system of metre; it was crowded with anomalies, full of obsolete words and forms, and archaïc inflexion. The grandest period of this literature fell somewhere between the ninth and thirteenth centuries, though to please their native friends they ought to place it some 600 years earlier. [Laughter] With the whole range of this extensive literature Dr. Pope was intimately acquainted, as were the ablest native scholars of South India, and to this knowledge he brought his great powers of critical analysis. Within the past few years he had given translations of some of the most important works of the period, so that now, in his own words, they could undertake "a thorough scientific investigation of the historical foundations of South Indian beliefs." He had not only given those translations for purposes of research, he had further enriched them with the most copious notes from three great works of Jain or Buddhist origin only recently published in Tamil in Madras and still untranslated. They therefore looked still much from the great store-house of learning of Dr. Pope. He himself had truly said that "Tamil scholarship was the direct road to poverty." (Laughter and cheers.) Notwithstanding this disadvantage, Dr. Pope had devoted almost 60 years of his life to the study of this literature and to its critical examination. He had traced in that literature the early advent of Aryan learning into south India, and the literary influence of the Jains and Buddhists. Then the story of the vehement disputes between the Jains and Buddhists and the Tamil Gurus was told in his recent translation of the Manickavachagar, as well as that of the revival of the ancient worship of the personal God Siva, leading to the building of the great temples of South India from about the tenth century, and

the final disappearance of Buddhism and Jainism from the land. At the same time a new philosophy was growing up. The teachings of idealistic Monism by Sankara Acharya, the Karma Yoga of Patanjali with a theistic Sankya were united and formed an eclectic school of philosophy for South India known as the Saiva Siddhanta, which dealt with the nature of a personal God, the soul, and its bonds or Maya, which separated it from mystic union with the soul of things. Of this Saiva Siddhanta philosophy, as set forth in the long poems of the 14 Santana Gurus or succession of Teachers, Dr. Pope was now almost the sole European exponent, and a text book from him would be eagerly welcomed. In this country Dr. Pope's influence had been great, and the affection felt for him by his pupils was deep and lasting. He remembered one of his pupils telling him that Dr. Pope gave up his vacation to teach him Tamil because he (the pupil) had been ill during term time. (Cheers). But great as the respect might be that the pupil felt for his *guru* here it faded away before the reverence paid to the *guru* in South India. There Dr. Pope had for many years received homage for his learning and deep sympathy with Indian forms and modes of thought. He had gained that great sympathy from and with the East which could only be gained by one who not only talked in the language of the East, but also felt as he did in that language. They recognised that day a life's work of patient research and laborious scholarship. Dr. Pope would feel the honour deeper because it honoured his beloved melodious Tamil, and would bring pride to that proud and sensitive people of South India. (Cheers.)

Dr. Pope's Reply.

Dr. Pope received a tremendous welcome on rising to acknowledge the presentation made by the Secretary of State. He was evidently moved by the proceedings of the day and he spoke with deep feeling and conviction. He said it was not easy to put his thoughts into words on such an occasion. Wite reference to Dr. Frazer's allusion to the connection between Tamil and poverty, it was quite true that more than 60 years ago he had said to a native friend in South India. "I am going to live for Tamil. It shall be my great study; your people shall be my people; and I hope that my God will be theirs." The friend replied: "Sir, that is very delightful; but it means for you contempt and poverty." He thought of the beautiful picture in Dante the saint who married poverty, and thinking of those beautiful lines he said: -"No; if I give myself to that course to which it seems to me God has called me, the study of Tamil, it will be its own reward (cheers), and if not God knows; in His hands I place it." Ever since then Tamil had been his great work, and that day he had received for the first time anything like a genuine public acknowledgment of that work. It was not that he cared greatly about such things, but really it went to his heart to receive the welcome they had accorded him. He was most grateful for it, not, he hoped in any egotistic spirit, but he felt the acknowledgment to be good for him, good for the Tamil people and good for those who made the acknowledgment. (Cheers.) Much had been said, and well said, that afternoon about the union of races and the creation of sympathy between the English people and the people of India. He assured them that such union could only be attained through language. He would say to every man, and especially to every woman, who went out to South India, to learn Tamil. It was not a difficult matter: they learned French, German and other languages, when they had far better to learn Tamil (Laughter). He had taught Tamil to ladies with the best results. It exactly suited the delicacy of their lips, the acuteness of their ear, and the soundness of their taste. (Laughter.) Ladies should learn Tamil, but not too

much—they must not give themselves up to language and physiology; they must not lose sight of the wood because of the trees.

Our people in India did not want to be great physiologists or great archæologists; but they wanted to be in a position to speak to every man, woman and child who came in contact with them those thrilling words which made them brothers and sisters; they wanted to understand the thoughts and speech of the people among whom they dwelt. With regard to "young India" being taught English his views were, he supposed, somewhat heretical. They should be taught everything which would elevate, broaden and soften their minds; but they should be taught nothing they could not transfuse into their own dialect, to circulate amongst their own people and be made instrumental in the elevation of those people. Of what value was it for a young native to go spouting half a dozen lines from one of Shakespeare's tragedies, or to be acquainted with our comedies? What they wanted was that the natives of South India should be thoroughly trained and disciplined in all that English literature could give that could be translated into the tongue of their brethren. (Hear, hear.) He feared that there was great difficulty in achieving that purpose. With the development of English studies amongst young natives he had observed that the love for the vernaculars and the study of them had gone down. That was a serious matter, and one that ought to be considered by the rulers of South India. It would be a sad time for South India when the vernaculars were neglected. The heart of a people died out when it ceased to value its language. If there were any young men present who were going out to India, and who felt some little doubt in learning the vernacular he could assure them that although at first it might appear a difficult matter by and by it became the very joy of a man's existence (Cheers.) When quite a lad he went to Oldham Street, Wesleyan Chapel to a Missionary meeting, and heard a missionary say: "I am going to Madras, I shall have to learn Tamil and preach to Tamil people." He mentally resolved that as soon as he was at liberty he would go to Madras and learn Tamil. And so it came about a few years after that he went to Madras. He was called the "Pundit" on board because he devoted much of his leisure to learning Tamil. Amid great laughter, Dr. Pope described the pride he felt when the catamaran mail messenger came on board and the captain of the vessel requested him to ask the distance to the shore. He was able to make himself understood, but the catamaran man poured out a volume of beautiful and liquid tamil in reply, not one word of which was he (Dr. Pope) able to make out. (Laughter.) However, he soon passed beyond that stage, and he went forward steadily pursuing his ideals. From his experience he could tell young men that there was a great deal in a straight forward unity of life. To have one great study, and that a worthy one, and to pursue it steadily was one of the grandest things that could come into the mind of a young man.

Going on to refer to an incident of his life in connection with Jowett of Balliol, to which reference had been made by Dr. Frazer, the octogenarian savant said that one evening after prayers he was walking round the quadrangle of Balliol with Jewett, who made him talk about Tamil, and about the need for a translation of the "Tiruvachakam" Jowett said to him "You must do it." He replied; "I have no patent of immortality and it would be a very long business." The Master gave him one of those peculiar glances of his which his disciples knew so well, and replied: "To have a great work in progress is to live long. You will live till you finish it." Jewett had long since passed into the unseen. He (Dr. Pope) published the book and signed the preface on his birthday six years ago, and there was another pretty nearly ready to go after it. (Cheers.) If there was one thing which he most thanked

providence for it was for giving him a unity of purpose in life and energy and strength of mind and body to persevere in it to the end. (Loud cheers.)

Dr. James, Headmaster of Rugby, then spoke on the success of Mr. Nalder in gaining the Public Schools Medal. On the motion of Lord Reay, tended by Sir Raymond West (both of whom had the emphatic testimony to the self-denying labours of Missionaries and the assistance they were to a good Administration and to a right understanding of the people) a vote of thanks was accorded to Mr. Morley, who said more than "thank you" in reply, that little being a mention of the keen interest with which he had heard Dr. Pope's speech.—*Madras Mail.*

Agricultural and Industrial Notes.

Sun Flowers.

According to the "Pharmaceutical Journal," the best known antidote for malarial district fevers in different countries of South America, has long been practised and taken advantage of by the growth of sun flowers, not only as a certain prevention of yellow fever, but also as a lucrative article of commerce. For two seasons we could see sun flowers being grown all about—that was when we had seed to send out free. Now few sun flowers are seen. People should take pains to have them in their gardens. They are valuable because they are not only healthy plants to grow near dwellings, but the blossom is exceedingly handsome, they are rich in nectar, and bees work eagerly on them; the seeds are eaten by poultry the stalks and leaves are eaten by horses and cattle. Surely, a plant of such all-round value is worth growing, in our gardens, if not important enough for a field crop.

Cycad Sago.

The sago fo commerce is the product of the Metroxylon Sagu, a species of palm which is indigenous to the forests of the marshes of Borneo and the neighbouring islands of the Eastern Archepelago. It is also yielded in considerable quantities by several other members of the great palm family as well as by a variety of herbaceous and other plants that luxuriate in the warmth and moisture of the evergreen forests of the tropical world. Of the last mentioned group, few are more interesting than the beautiful leaved cycads of India. These humble plants, whose graceful foliage resembles that of some of the indigenous tree-ferns or of the delicate ratan palms, occur generally as sporadic under-shrubs in the forests of the plains at low elevations as well as in the secluded valleys of the hills. Their glistening green tiers of abruptly pinnate leaves that are borne in simple whorls at the tops

of the stems lend softness and charm to varied vegetations of the localities in which they instal themselves, while their rugged dark brown cylindrical trunks from the resemblance which they bear to the stems of the palms, have earned for the cycads the misleading epithet of the "decorating palms" of India and the East. However the following are the commoner Indian species of the somewhat extensive genus Cycas :—

1. The cycas circinalis, Linn;
2. The cycas Rumphii, Miq;
3. The cycas pectinata, griff; and
4. The cycas siamensis, Miq.

Of these, the last is ordinarily stemless, and is not, therefore, a source of starch; but the tall-stemmed, much branched cycas circinalis of the evergreen forests of the Western Ghats and Ceylon and the branched or simple-stemmed Cycas Rumphii of the low lying forests of the Malabar Coast, Tenasserim, the Mergui Archipelago, and the Andaman Islands, together with the simple stemmed Cycas pectinate, contain in the inner medulla of their trunks an abundance of edible and nutritive starch. The ovoid fruits of the species, too, that are borne in alternate rows or series upon the edges of the fleshy pedunculate bracts are turgescent with quantities of a mealy starch which is eagerly sought after and consumed by the hill tribes. The excessive periodic demands which fruit-bearing makes on the reserves of starch stored up in the stem result in the latter being left, after fruiting, in a condition of almost complete denudation of that substance. For purposes of exploitation of the cycads for sago they have, therefore, to be handled before fruitescence. Moreover, the activity of the species is intermittent, it has a distinct period of growth followed by a distinct period of recuperative rest. After the first showers of rain of the South-West monsoon, it enters upon its greatest vegetative activity. The sap then ascends rapidly up the stem and a cone of more or less circinate leaf buds is given out of the top above the circle of insertion of the previous years fronds; these elongate together and, with the older fronds, form the foliage of the plant for the remaining months of the year. When the fronds are young they assimilate vigorously and soon help to restore to the recesses of the plant the reserve material which had been previously requisitioned for in the metabolism of the tissues engaged in their development at the commencement of the season of vegetative activity. As they grow older, their activity diminishes, until in the cold weather it altogether ceases. In the hot weather supervening, the fronds turn yellow, and at its close they droop and wither. In consequence of this remarkable habit of the Cycad, it is

classed among the slower growing species of the indigenous edible plants of India. The cycads attain to commercial maturity at ages that vary not only with the characteristics of species but also with the innate peculiarities of the individuals. In the economic exploitation of the plants for sago, this variability is a source of some anxiety as well as of much practical difficulty; for, owing to its operation, the exact period at which they contain the largest quantity of the best starch they can yield is an indeterminable and unknown factor. However, as the majority of the cycads are capable of yielding good starch in fairly large quantities at ages that average seven years from sowing, they admit of being exploited with measurable profit, at any period of their life after that age. In the fixation of the season of exploitation itself, regard must be had to the facts which indicate the desirability of so timing the fellings as to secure to the operator the best results which he can obtain consistent with economy. If the plant be not yet attained to fruit-bearing, it would obviously contain the highest product just before the flush of new fronds appears; if otherwise, then, before any evidences of the periodic fructifications became apparent.

The method of extraction of cycad sago may be briefly described as noted below: On the discovery of a well-growing promising individual, it is felled flush with the ground and divested of its fronds as well as of the dry outer layers of its annularly furrowed stem. It is then carried to the home of the operator where he proceeds to cut away all the remaining part of the stem except the innermost cylindrical axis. This delicate core is now carefully sliced into thin, oval or circular discs which are spread upon mats and dried in the sun. When quite crisp, they are pounded into flour which is thereafter sifted and mixed in water. The resultant mess is then poured into a pot and allowed to stand until the starchy substance is deposited at the bottom and sides of the vessel. The clear liquid above the deposit is now drained off and the precipitate itself, while yet fresh, rolled about between boards until it resolves itself in the spherical pellets that are known as sago. These pellets, on drying and partial steaming, are passed through sieves that are graduated variously for the several grades, such as "bullet sago," "pearl sago" and the like. The majority of Indian manufacturers, however, are content with the production of the amorphous meal which, after desiccation, is stored up for use. The elimination of the starchy farina from the seeds proceeds upon principles that are more or less identical with its extraction from the stem of the plant. In some localities, the fragrant ripe fruit is picked and dried until the yellow pericrap shrivels and cracks. The hard endocarp is then broken up and the kernel, while fresh

pounded and mixed with water. In other parts of the country the mature but unripe fruit is split into halves along the sutures of the endocarp and dried until the kernel shrinks and separates from it, after which it is treated in the usual manner.

The yield of dry sago from an average sized stem of about four feet in length and two in circumference amounts to about five pounds. The quantity of farinaceous material obtainable from the seeds of a plant of the same dimensions averages annually to about that amount. When it is remembered that the sago obtainable from the seeds of the cycad is, for all practical purposes the same in quality, too, as that from the stem of the plant, it will be admitted that there is no good reason beyond custom, perhaps, to support the practice of felling it for the elimination of the product. It is evidently a practice which the voracity of some barbarous tribe inaugurated ages ago and which their comparatively enlightened descendants on the hills and plains still keep up. It is, however, a ruinous method of exploitation to be employed with a food-crop which is slow of growth and, although the more intelligent natives of India, living on the outskirts of the forests, seem to entertain the notion that the cycads occur in numbers that are practically inexterminable in their own or any other generation, the hope for the future development of the industry of extraction of cycad sago lies in the direction of the conservation of the species and its systematic exploitation for fruit alone.—*Indian Agriculturist.*

[The cycad cynalis are plentiful in Salem and Mysore Hills, and they bear fruit plentifully. No use is made of these fruits so far as we are aware and valuable material is therefore allowed to go to waste. We hope the agricultural associations will take up the exploitation of this material. Ed].

The Tomato.

There is no doubt that the tomato is increasing in public favour every year. We find it grown on a scale so large now that one wonders where the demand comes from. In America the tomato is one of the big industries both as fruit and as a culinary vegetable. One has only to turn any of the American grocery journals to find on what a large scale tomatoes are grown. Indeed, it is no exaggeration to state that the rise of the tomato in public favour is unprecedented in the history of development of any other cultivated plant. In the memory of many now living the tomato was hardly known, except as a garden curiosity, and known to most people under the name of "Love Apple," and was of small size and full of seeds. Few people ate it, as the sterling qualities of the fruit were unknown. At the present time there are many

scores of varieties, from the small "grape" variety to the immense fleshy fruits, weighing a pound a piece or more. The colours vary from a bright golden yellow to a deep blood red, and the gradation in flavour is equally varied. No kitchen garden, even in India, is considered complete without it, while thousands of acres are given up to its cultivation in America and Australia. An immense quantity of the fruit is used, both in the fresh state, and for sauce and other purposes. In India the tomato has become a very popular vegetable, and is cultivated on a fairly large scale, not only in private gardens, but by the market gardener, and the quality of the produce is very good indeed. Any one who has visited the horticultural exhibitions held at various centres in this country must have been struck by the splendid quality of the tomato exhibits. A large number of varieties is cultivated. The scientific name of the tomato is Solanum lycopersicum. It belongs to the extensive Natural Order Solanaceæ, which numbers among its members the datura, the tobacco, potato, capsicums, the deadly night-shade and a host of other plants used in medicine and as food. Its original home appears to have been tropical America, but it has become almost indigenous in India. It is very susceptible to cold, and a moderately frosty night in upper India will destroy it entirely. That is one reason why it is considered advisable to sow the seed early in the season, so that the plants will have become well established and hardened before the severe frosts set in. A soil rich in potash seems to suit the tomato best. Wood ashes are very beneficial. There are various methods of cultivating the tomato, the commonest being as an ordinary field crop; but it has been found that grown thus it is apt to make untidy growth; the fruit often rests on the soil, and the plants are more liable to insect and fungus attacks. From the results of numerous experiments made on the growth of tomatoes under glass by the authorities of the Massachusetts Agricultural College, it appears that "undoubtedly the best system of growing green house tomatoes is to plant 12 to 16 inches apart in the rows, prune to the one stem system, and head in or cut back the leaders above the fourth or sixth cluster of fruit, as circumstances require. The physiological effects of pruning or mutilating manifest themselves at first in the retardation or cessation of the growth activities, which are eventually followed by an accelerated growth. The degree of response is determined by the nature of the organs mutilated and the extent of the injury." Growing on trellis work, or on stakes gives much better results. In fact we have found the trellis system the best, and recommend it in preference to all others.

The tomato is subject to the attacks of several insects and fungi. The high state of cultivation of these plants, and the many

varieties produced by hybridisation probably account for this. The careful gardener is always on the look out for these enemies, and, by taking them in hand at the earliest manifestation, often saves his crop. Among the insect pests, the worst is American boll-worm (Heliothis Armiger), which ranks among the most destructive of cut-worms. In the case of the tomato, this worm attacks the fruit to devour the seeds, thus causing the fruit to rot and decay. It will therefore be understood that if the plants are allowed to sprawl about on the ground, and the fruits resting near or on the damp soil, they are much more liable to the attacks of these pests than if the plants are staked or trellised. Cut worms are not difficult to trop with heaps of half-dead weeds placed among the plants, for they crawl under them for shelter instead of burrowing into the ground, and in these simple shelters can be easily collected and destroyed, while an ounce of Paris green well mixed with a pound of damp pollard and placed in little hollows in the ground among the growing plants forms a very attractive food for all these caterpillars, which eat it readily and die.

Another common disease in India is the "Sleeping Disease" of tomato (Fusrium Lycopersici). It is a fungus disease and takes its popular name from the sudden manner in which an apparently well grown healthy tomato plant will suddenly wilt, droop down, and die almost in a night. This is caused by a fungus that gains an entrance into the smaller roots, rapidly extending through the main roots into the base of stem, and affects the whole of the plant. The outward symptoms are a discoloration of the stem when cut through, instead of the natural normal green tint, and a close examination shows that the stem above the ground is more or less clothed with fine white mould, spores of fungus. There is no known remedy for this fungus, no fungicide has been found to check it, and the only recommendations that have been made by investigators is, to pull up all plants, weeds, and dead leaves, rate them together and burn; and mix quicklime with the soil they have been growing in. Seeds taken from diseased plants, or from plants grown in an infested district, are said to transmit the disease, and should not be used. There are some other diseases, but these two are best known in India.—*Indian Planting and Gardening.*

[The tomato can be very easily grown in the plains and in any quantity. They do not require too much water and in Palmanair we have seen it flourish with little or no water. Madrasees, besides using the fruit for sauce and soup, dry the raw fruit after slicing it and make it into a வற்றல் for frying. Every ryot can grow the tomato in his fields. Ed].